

plates translated by Bábu Pratápachandra Ghosh, pp. 167, 169, J. A. S. B., 1871.

Slok 2. Both he who receives and he who makes a grant of land, are equally virtuous in deeds, and go ever to paradise.

Nos. 4 and 1, of the above grants, pp. 323, 328, J. A. S. B., 1873, except that *básinau* is read for *gáminau*. No. 2, of the Ámgáchhí plate.

Slok 3. He who taketh away land granted by himself or by others, rots with his parents, like a maggot, in filth.

No. 3 of the Monghyr grant, No. 4 of the Ámgáchhí one. Nos. 3 and 7 of the two Basáhi plates. Nos. 4 and 3 of the two from Chaibásá. In some *majjati*, 'sink', is read for *pachyati*, 'rot'.

Slok 4. Think that the wealth and the life of man are unstable as a drop of water on a leaf of the lotus; considering all this as an example, the noble deeds of others should not be lessened by a man.

No. 4 of the Monghyr grant; No. 6, of the Ámgáchhí; No. 5, in each of the Bámanghátí, or Chaibásá.

Sr í Lakshman Sen, the Lord of men, hath deputed Náráyana Datta, the *Sándhi bigrahik*, to give effect to this *Ishwara Sason*.

In the year, 7, the third day of Bhadra. Sri Nimahásáni.

Krishna-cultus in the Brhat Samhita.—By PRANNA'TH PANDIT, M.A.

Professor Weber* in a passage approvingly quoted by Dr. Lorinser† in the appendix to his edition of the Bhagavad Gita, says that *the worship of Krishna as sole god is one of the latest phases of Indian religious systems, of which there is no trace in Varáha-Mihira, who mentions Krishna, but only in passing.* I would, however, draw the attention of the learned Professor to a passage in the fifty-eighth chapter of the Brhat Samhita, which is perhaps the identical one which he had in view when he penned the words italicised above. The passage is this:—

कार्योऽष्टभुजो भगवान् चतुर्भुजो द्विभुज एव वा विष्णुः ।
 श्रीवत्साङ्गितवच्चाः कौस्तुभमणिभूषितोरष्कः ॥ २१ ॥
 अतस्तीकुसुमश्यामः पीताम्बरनिवसनः प्रसन्नमुखः ।
 कुण्डलकिरीटधारी पीनगलोरःस्वलांशभुजः ॥ २२ ॥
 खड्गदाशरपाणिर्दक्षिणतः शान्तिदसतुर्थकरः ।
 वामकरेषु च कार्मुकखेटकचक्राणि शङ्खस्य ॥ २३ ॥
 अथ च चतुर्भुजमिच्छति शान्तिद एको गदाधरस्थान्यः ।
 दक्षिणपार्श्वे ह्येवं वामे शङ्खस्य चक्रञ्च ॥ २४ ॥

* Indische Studien II., 298, &c.

† Indian Antiquary, Vol. II., p. 235.

द्विभुजस्य तु शान्तिकरो दक्षिणहस्तोऽपरस्य शङ्खधरः ।
 एवं विष्णोः प्रतिमा कर्त्तव्या भूतिमिच्छद्भिः ॥ ३५ ॥
 बलदेवो हस्तपाणिर्मदविधमलोचनस्य कर्त्तव्यः ।
 विभ्रक्तकुण्डलमेकं शङ्खेन्दुमृणालगौरवपुः ॥ ३६ ॥
 एकानंशा कार्या देवी बलदेवद्वययोर्मध्ये ।
 कटिसंस्थितवामकरा सुरोजमितरेण चोद्बहती ॥ ३७ ॥*

31. Our Lord *Vishnu* may be represented with eight arms, with four, or with two arms, his breast being marked with the curl *Srivatsa* and adorned with the *Kaustubha* gem.

32. Darkish as the *Atasi* flower, clad in a garment of yellow-silk, a serene face, wearing earrings and a topped crown, and having the neck, chest, shoulders, and arms thick.

33. Holding in his right hands, a sword, a club and an arrow, while the fourth hand bestows blessings. In his left hands, a bow, a buckler, a discus and a conch.

34. If it be preferred to make *Vishnu* four-armed, then one hand bestows blessings, and the other holds a club; this much for the right side; in the left hands, the conch and the discus.

35. Of the two-armed image the right hand blesses and the other holds a conch. In this manner is the idol of *Vishnu* to be framed by those who desire prosperity.

36. *Baladeva* must be made having a plough in his hand, with eyes lively from drink, wearing a single earring; his complexion as the conch-shell, the moon, or lotus-fibre.

37. The goddess *Ekánamçá*, should be made betwixt *Baladeva* and *Krishna* with the left hand resting on her hip, and with the other, holding a lotus.†

Further on we have a direction about *Sám̄ba*, *Pradyumna*, and their wives.

शाम्बस्य गदाहस्तः प्रद्युम्नस्यापभृत् सुरूपस्य ।
 अन्वयोः स्त्रियो च कार्यं खेटकनिलिंशधारिण्यै ॥ ४० ॥

40. *Sám̄ba* holds a club in his hand; *Pradyumna* is handsome and holds a bow. Their wives too, are to be made holding in their hands buckler and sword.

Now as far as modern researches give insight to the development of the religion of the Hindus, there never was a period when *Sám̄ba* and

* Kern's *Bṛhat Samhita*, Bibl. Indica, 317, 318.

† In translating these passages I have principally followed Kern's version of this portion of the *Bṛhat Samhita* in J. R. A. S., New series, Vol. VI., pp. 326, 327.

Pradyumna had any independent status in their Pantheon, their wives being of course out of the question altogether. *Baladeva* too had more the position of a satellite to *Krishna* than that of an independent divinity. It would therefore be, to say the least, paradoxical if all these personages be raised to the rank of popular divinities, when *Krishna* himself is left out in the cold, and only thought worthy of an incidental mention.

The question may be viewed from another point. Our author has been giving detailed directions as to the mode in which various divinities are to be modelled or sculptured. He first tells us that *Vishnu* may be represented with eight, four, or two hands. He then gives us details about these allotropic modifications of that deity. We have then an account of *Balarāma*, and after that we are told that the goddess *Ekānamṣa* is to be represented in a certain posture between *Krishna* and *Balarāma*. Now nowhere in the chapter, or even in the whole work, are we told as to how *Krishna* is to be represented. I submit that we are bound not to inflict the odium of this omission on *Varāhamihira*, if we can help it.

The solution that I propose of these difficulties is this: I put it that *Varāmihira* thinks that he has already described *Krishna*, when he has given us the description of the two-handed *Vishnu*. I see nothing which can be urged against this supposition, always leaving out of account the foregone conclusions of some writers that the *Krishna-cultus* must be post-Christian.

But there is still another passage in the *Br̥hat Samhita* from which, I contend, the conclusion is legitimate, that *Varāhamihira* recognised the identity of *Krishna* with *Nārāyaṇa*. *Krishna* had said in the *Gita*:

कालोऽस्मि लोकक्षयकृत् प्रवृद्धः ।*

which may be freely translated thus:

“I am time the potent destroyer”.

Pursuant perhaps to this general idea, *Varāhamihira*, in the one hundred and fifth chapter of his work, names the twelve months of the year after *Nārāyaṇa*.

ऋगशीर्षाद्याः केशवनारायणमाघवाः समोविन्दाः ।

विष्णुसधुस्तदनाख्यौ त्रिविक्रमो वासनखैव ॥ १४ ॥

श्रीधरनामा तस्मात् सङ्घृषीकेशश्च पद्मनाभश्च ।

दामोदर इत्येते मासाः प्रोक्ताः यथासङ्घृष्टम् ॥ १५ ॥

मासनाम समुपापितो नरो द्वादशीषु विधिवत् प्रकीर्तयन् ।

केशवं समभिपूज्य तत्पदं याति यत्र न हि जन्मजं भयम् ॥ १६ ॥†

14. *Mrigas'irsha* and the rest are *Keshava*, *Nārāyaṇa*, *Mādhava*, *Govinda*, *Vishnu*, *Madhūsūdana*, *Trivikrama*, and *Vāmana*.

* *Gita*, XI, 32. Also quoted by *Vijnāna Bhikshu* while commenting on the last of the *Sankhya Sutras*.

† *Kern's Br̥hat Samhita*, pp. 503—504.

15. *Srīdhara* and then *Hrishīkesha* and *Padmanābha* and *Dāmōdara*. These are the months told in their respective order,

16. A man fasting on the twelfth day of each lunar fortnight, duly reciting the names of the months and worshipping *Keshava*, attains that place where there is no fear arising from birth.

The whole tenor of the passage makes it plain that the twelve names predicated to the months of the year are so many synonyms for *Nārāyaṇa* or *Vishnu*. Now some of the synonyms given here have no meaning unless they be applied to *Krishna*. If we succeed in establishing this proposition, the conclusion is irresistible that *Varāhamihira* identified *Krishna* with *Vishnu*. The synonyms on which I would lay stress are, *Keshava*, *Mādhava*, *Govinda*, and, last but not least, *Dāmōdara*.

Kēshava. The usual grammatical etymology of this word traces its origin to *Kēśa* (hair) and the possessive affix *va*, as may be seen from *Bhatogī's* commentary* to *Panini*, V. 2. 109, and *Ujjaladatta's* commentary† to *Unnadi Sūtras*, V. 33. *Kshīraswāmī* in his commentary‡ on the *Amera-Kośha* following these authorities says: प्रशस्तः केशः सन्त्यस्य केशवः । केशाद्देशान्तरस्यास् । In the *Vishnu Purāna* (Book V., Chap. XVI.) however, another etymology is given accounting for the fact of *Krishna's* getting the appellation of *Kēśava*. "For this that thou hast slain the impious *Kes'in*, thou shalt be known in the world by the name of *Kes'ava*."§ If preference is to be given to this etymology, *Kes'ava* would be meaningless unless *Krishna* be intended.

Mādhava. *Kshīraswāmī* gives two derivations. The one is मायाः लक्ष्मिः षवो भर्ता माधवः । ; the other is मधोरपत्यं वा । The following passage from the *Vishnu Purāna* (Book IV., Chap. XI.) throws light on the latter etymology. "The son of *Vrisha* was *Madhu*; he had a hundred sons, the chief of whom was *Vrishni*, and from him the family obtained the name of *Vrishni*. From the name of their father, *Madhu*, they were also called *Mādhavas*; whilst from the denomination of their common ancestor *Yadu*, the whole were termed *Yādavas*."|| If we are to follow this view of the subject, *Mādhava* can be predicated to *Nārāyaṇa*, only when he is identified with *Krishna*.

Govinda. The word *go* in *Sanskrit* is a veritable *Kāmadhēnu*. *Medinikara* gives a dozen meanings for it. The derivation of *Govinda* given by *Kshīraswāmī* is as follows: गां भुवं विन्दतीति गोविन्दः । वाराहरूपेणाद्वारात् ।

* *Taranath's Siddhanta Kaumudi*, Vol. I., p. 683. Second edition.

† *Aufrecht's Unnadi Sūtras*.

‡ *Sanskrit MS. No. 664*, in the *Society's Library*, leaf 7, p. 1.

§ *Wilson's Vishnu Purana*, London, 1840, p. 540. The passage is also quoted by *Bharata Mallika* in his commentary on the *Amera Kosha*, *Sanskrita MS.*, No. 188, in the *Society's Library*, p. 19.

|| *Wilson's Vishnu Purana*, p. 418.

Considering, however, the primary signification of *go* (bull or cow), the etymology propounded in Vishnu Purána (Book V., Chap. XII.) is more satisfactory. "I have now come by desire of cattle, grateful for their preservation, in order to install you as Upendra; and, as the Indra of the cows, thou shalt be called Govinda."* Even if we were to take the word only in the sense of a cow-herd,† it would be meaningless when applied to Vishnu independently of Krishna.

Dimôdara. Kshiraswâmi derives it thus: दाम उदरे यस्य दामोदरः बाल्ये हि चापत्यादान्ना बद्धोऽभत् । The story is to be found in the Vishnu Purana, Book V, Chap. V. "It is hence that Krishna is called Dâmodara, from the binding of the rope (dâma) round his belly (udara).‡ There is another§ etymology which ascribes this name to *Krishna's* taking a large quantity of food. Whichever of these derivations be preferred, the term can apply only to Krishna.

From an attentive consideration of the facts and authorities here adduced, we cannot resist the conviction that in Varâhamihira's time Krishna had been identified with Vishnu. I hope an attentive perusal of the other works of the same author will confirm this opinion.

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*The Alti Hills in Cuttack.*—By JOHN BEAMES, B. C. S., *Magistrate of Cuttack.*

(With four plates.)

These hills are a perfect mine of archæology, and one which has not yet been thoroughly explored. An article on them appeared in Vol. XXXIX, of the Society's Journal (for 1870, p. 158), by Bâbu Chandra Sekhar Banerjea, then Deputy Magistrate of the Jâjpur Subdivision, but his article is not intended to be exhaustive. It gives a very accurate and interesting general account of the hills and their treasures, but the learned author expressly states that his article is not to be considered as more than an outline of the subject. My attention was drawn to these hills by the article in question, and I had been for some time anxious to visit them. This cold weather my official duties fortunately admitted of my taking my camp close to them, and I am thus enabled to supply a further instalment of information.

\* Wilson's Vishnu Purana, p. 528 and note.

† Muir's Original Sanskrit Texts, First Edition, Part IV, pp. 183, 206 note.

‡ Wilson's Vishnu Purana, p. 509.

§ Muir's Original Sanskrit Texts, Part IV, p. 175.